/44 cont'd/

are only rarely seen. The ho-ts'ang (or drying bin) and the granary are both built beside the house. The domesticated animals are pastured in the open fields. Corrals for cattle and pens for swine are very rarely seen.

4. Travel

The Miao live high in the mountains. From the bottom to the top of a single mountain is a long distance. Furthermore, the mountain paths are usually steep and rugged and difficult to travel on. During our field trip, we were always exhausted after visiting a Miao village, and it always took us a long time to recover. But the Miao, whether young or old, male or female, are all energetic and light as birds. They do not appear to be tired even after they have climbed several high peaks. Moreover, they all walk barefooted. Sharp stones and thorns do not bother them, and they never hurt themselves. It is usually more /45/ than a hundred li to and from a Chinese market. Starting off in the morning and returning in the evening, they never stay a day or half a day more than necessary. Only a few relatively wealthy persons ride horses.

5. Social Intercourse

The Miao are very polite in their social intercourse whether with relatives or friends. When guests leave, the host always sees them out the door. As he sees his guests off, he bends his body slightly forward with head bowed and both hands raised to the level of his head, and the guests do the same.

249 /67 cont./
harvested. After harvest the canes are tied up, 50 to a bundle,
249 and stored in earth pits about one kung ch'ih deep. The pits
251 are first lined with cane leaves, on which the sugar cane are
laid in rows. More leaves are laid on top and then covered
with dirt. Ventilation tubes are stuck in to ensure a free flow
of air in order to prevent decay. On market day, the canes
[443] are carried to market for sale.

The Miao area also produces native tobacco. Beginning
249 with the tenth and eleventh months the Miao nurse tobacco
[343] seedlings. Above the seedbed a thatched shelter with a slant-
ing roof is erected to protect the seedlings from frost and snow.
After they sprout they are watered and fertilized with ashes,
manure, or tung paste. Transplanting takes place in the follow-
ing spring in the third and fourth months. Fields for tobacco
cultivation have to be plowed very early to reduce insect pests,
[825] according to the Miao. The insect called t'u ch'a erh only eats
tobacco plant roots. Tobacco seedlings are transplanted in
rows, by first crushing the earth into powder by hand, then
burying the roots of the seedling in the earth and pressing the
earth tight around the plant. If the earth is dry, then it should
be watered at the root and the stem. After three or five days
some mild fertilizer may be applied. Insect pests are the worst
enemy of tobacco. Besides the t'u ch'a erh, which eats the
[825] roots, green hoppers eat the leaves. So, in tobacco growing
a great deal of labor is spent in catching insects, which has to
be done in the early morning, for later the t'u ch'a erh dig
through the earth and it is difficult to find them. The tobacco
plant is never allowed to grow too high, and has to be clipped
from time to time to ensure the growth of more full and firm
leaves. During harvest time the tobacco leaves are cut down
leaf by leaf. /Illustration 36 on p. 68/ /69/ and stacked up for
one or two nights. Then they are tied up with straw ropes and
hung up to dry in the sun, being taken indoors at night. If a
good color is wanted, then in good weather they should be ex-
posed outside overnight to absorb the dew. The resulting color
will be a beautiful, golden yellow.

2:Ling & Ruey--183 E-5 (1933) 1947 AE5 Miao AE5

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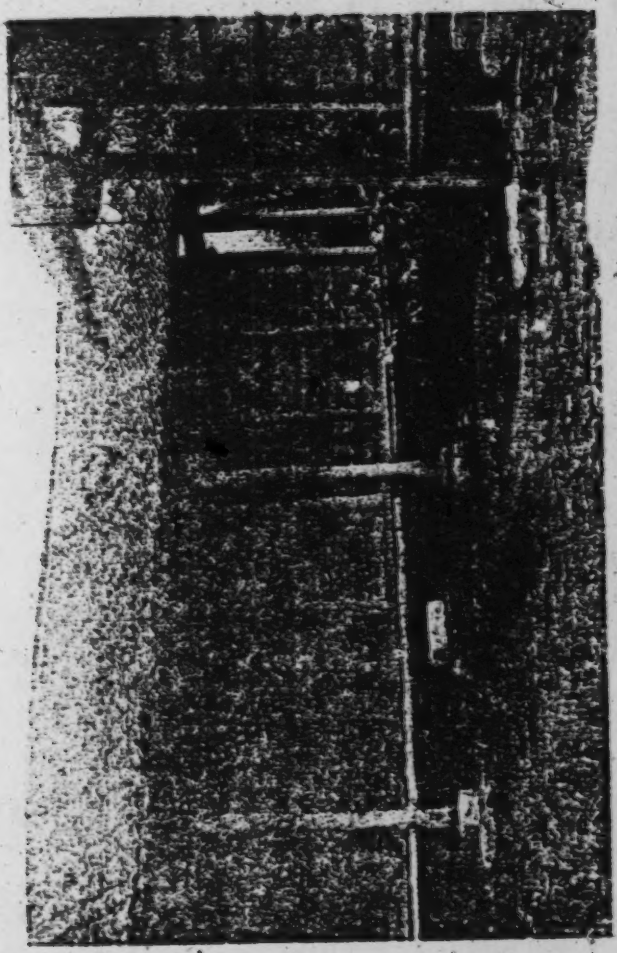

Illus. 57. A Miao t'un granary at Tsung-ping-ying, Feng-huang.

4:Mickey E-8 (1960-?)1967 AES Misc AES

symbols for heaven and earth, ☰ and ☷. One house I saw had a festoon of wooden daggers above the door, also. The first two copy Chinese custom and the third resembles a charm against evil used by the Hua Miao of An-shun Hsien.

[531]

FIG. 7. The *yin* and *yang* symbol.

According to the season one might see across the front of the houses festoons of tobacco leaves drying, and around them large bundles of faggots or straw (fig. 13, *c*), later stored in the loft or used as fuel in the kitchen, sheaves of grain or bundles of bean, pea, and other plants pulled up by the roots, carrying poles with baskets on either end, baskets used to transport small pigs to market, various other types of baskets, wood or bamboo poles, newly dyed cloth or clothing drying on branches or bamboo poles from one tripod of poles to another, wooden water casks, water buffalo horns, threshing boxes, spreaders, stones for sharpening knives, piles of straw, tile or brick.

Sanitary Arrangements. The toilets of the village were open cesspools or the woods and thickets. In winter there seemed to be only three or four cesspools in the village, but toward summer little straw or brushwood "tents" around other pits sprang up at several points in or on the edge of the village. Chickens and dogs were scavengers, and dogs were trained from puppyhood to come when called to clean up after a baby or small child. Now and then a well-to-do family followed the Chinese custom of having a pit with planks laid across it in a small room or lean-to. The night soil was used as fertilizer.

Furniture. In general the furniture in the houses in this village did not correspond to that in Chinese houses. In the schoolroom-study and adjoining bedroom there were the Chinese square tables and long benches. Similar ones were found in other houses so that in the whole village there were enough to provide for guests at a fairly large feast. In the study there were also a small organ and a

[22a]

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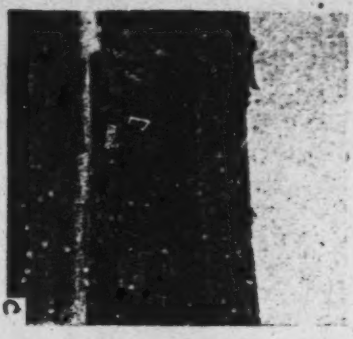

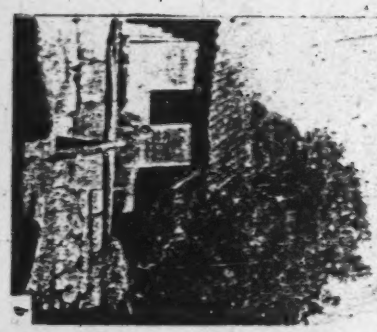

[86a]

[For captions, see p. 86b. -- ANalyst]

a, House under construction; *b*, Granary – small child by door, stone foundation used as threshing floor with spread mats. *c*, Village house, showing rolled mat on threshing floor and bundles of faggots lying against the house. *d*, Women sitting on the edge of the foundation, granary and plow in the background. *e*, Front of "new house," showing sheaves of rice, clothes drying, sedan chair, mats with grain drying on threshing floor. *f*, House in Yang-sin-ts'un, showing sedan chair and balconies – not a typical house.

[98]

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343

4 Mickey E-5 (1960–71)897 ASE Miss ASE

in a long rectangle. That of the leader, where I stayed for 24 hours, was 12 by five meters and was divided into three rooms approximately equal in size. At one end, food for the men and food for the pigs was cooked successively in an enormous cast basin resting on a hearth formed by a hollowed-out cube of earth left standing on the platform when the foundations were dug. In the middle was a common room where camp beds were spread out and where the surface of a fragile altar decorated with paper sapeks bore cups of alcohol and sticks of incense (1). Finally, a room at the other end without direct communica-

1. Next to it, four chicken feathers glued to a sheet of paper which was spotted with blood reminded the inhabitants of the periodical sacrifice to the genii of the house.

tion with the outside was provided with a large camp bed and contained a well closed-off chamber where wooden chests held the family wealth -- ceremonial garments, jewelry and salt reserves. In the /234/ kitchen, an alcove served as an extra bedroom. The interior plan may vary greatly in detail, as may be judged by a plan taken from a neighboring hamlet (Fig. 23) (1). I also saw a much smaller

1. However, the house described above would be the typical Mèo house, according to Father Savina, (114), p. 190.

house -- five by three meters -- which contained only two rooms.

The furnishings may be distinguished from Man furnishings by the presence of numerous wooden objects -- troughs, buckets and large spoons and bowls which have been very well made by the Mèo themselves. The foot pestle is outside under the overhang of the roof, or inside like the mill for crushing maize, an assembly of two large round stones, one of which turns on top of the other moved by an eccentric lever (2). Water is brought near the house by a system of

2. This instrument seems to be peculiar to the Mèo. However Colonel Bonifacy found it among Lan Tien Man also (43), p. 178).

bamboo canals often several hundred meters long. Next to the dwelling, a rectangular granary holds the reserves of paddy and maize which would not fit under the rafters, and the pigs are fattened in long, raised

[157 cont.]

342 where the ancestral altar is located. On either side of this hall of
353 honor are located the kitchen and the rooms in which the members of the household sleep.

The various compartments are separated by simple partitions of mud, planks, or crushed bamboo.

The hall of honor usually contains a large cot bed where the
352 visitors sleep. In normal times this room is very cluttered. The
513 agricultural implements are heaped up here and the packsaddles and the harness. Here are stored the harvested crops in big baskets standing on the ground or resting on horizontal logs. Here one usually finds a table, some benches, and some chests.

The bedchambers are provided with cot beds of wood and chests in which the jewelry and clothing are stored. Well-to-do people have, in addition, matting, blankets, and even pillows.

In the center of the kitchen the cookstove is located. It con-
354 sists of a raised area formed of pisé or of large stones. There is neither chimney nor fire screen. The smoke spreads freely throughout the room and throughout the house and escapes through the holes between the top of the walls and the roof. The cookstove sometimes is replaced or supplemented by a large iron tripod. The kitchen
415 utensils most frequently are restricted to large iron pans in the shape of a spherical skullcap, of which we have spoken in connection with the preceding groups, whose size varies according to the wealth of the owner and the number of guests whom he may be able to receive. These pots, placed in position on the cookstove or the tripod, serve alike in the preparation of meals for people or food for animals. The table utensils consist of wooden or copper plates, bowls, teacups and saucers of Chinese porcelain, and wooden spoons. The "Méo" use, in addition, earthenware jars and wooden buckets.

The "Méo" cabins can hardly be said to shine with cleanliness.
356 Dust and dirt accumulate on all of the objects, which are almost never [158] cleaned, even the table utensils. Furthermore, should a European, whom circumstances have brought to lodge in a "Méo" cabin, undertake a serious cleaning, it would greatly astound the members of the household.

231 The domestic animals (pigs, goats, buffaloes, steers) are
343 stabled in a structure separated from the house, enclosed by [illegible]rge

[158 cont.]

231 logs with the floor slightly raised by means of logs laid horizontally
343 on the ground. (Photo 116, Plate 27.) Naturally, this pen for the animals is no more frequently cleaned than is the inside of the house, with the result that the liquid manure and the excrement soon form nauseous seas which it is necessary to cross painfully in order to reach the house.

The "Méo" have excellent little horses (average height — about
231 1.20 meters, like the Chinese or Tonkinese horses) sturdy, sensible, very handy, and very sure-footed. These horses are never groomed, are fed with a little grass (a special grass called "ma-tsao" or horse's grass), with bamboo leaves and a few handfuls of maize. They gen-
[343] erally are tied under a little lean-to resting against the house.

The "Méo-" have a special breed of white dogs, with silky and very thick hair of medium length.

The fowls (hens, guinea hens, ducks, and so on) roam at
[343] liberty around the house during the day and roost at night in a coop
[136] usually located above or near to the stable. The wildcats, which are numerous in the mountains of Upper Tonkin, frequently do frightful slaughter among the "Méo" poultry.

In view of their spirit of independence, the "Méo" most often
361 live off by themselves, in groups of five or six cabins, and only very seldom form sizeable settlements. However, in the region of Pha-Long — Pakha, where the "Méo" group forms the majority of the population, several "Méo" villages exist which number from twenty to thirty cabins. Be that as it may, the "Méo" village is always perched very near to the summits of the mountains, at the foot of the crags; difficult mule-trails with very abrupt slopes permit access to these villages; still the climb on foot is infinitely preferable to the trip on horseback.

("Méo" houses appear in the following photographs: 346, Plate 36; 347, Plate 41; 445, Plate 38; 135, Plate 43. The last three show villages.)

In the hamlets and villages of the "Méo," the houses are built
361 according to the inclination of the occupants, without thought of
364 alignment or of streets, the enclosures for the animals close to the dwelling houses. Despite the open air and the sun which bathe the

131 idea of covering them or closing up the gable where glacial air poured
342 in.

132 In the rear of the cabin is found a little corridor which separates
342 it from the earthen wall hewn into the mountain. The front is provided with a narrow veranda where horses are stabled in stalls enclosed by round logs.

342 The interior of the house, which rests directly on packed
356 earth, is usually divided into three compartments. In the first is the
352 kitchen where the women habitually work. The cooking-ranges are of clay and are very large. They serve not only for cooking food for the family, but also to prepare the vegetable pastes which make up food for the farmyard animals. The household implements and the various agricultural tools are likewise kept in this room.

The one in the middle is the reception room, where the men gather after work around a great fire lighted in the middle of the room in a square bed of clay. Above this hearth is suspended a bamboo framework on which crops are placed to dry.

The third room contains sleeping compartments, simply small booths, separated from one another by partitions of bamboo or planks. Their sole furniture is a cot. The interior appearance of these dark holes is not at all tempting. In the greatest disorder one may see padded quilts losing their cotton through numerous rips and other belongings of questionable cleanliness.

343 /134/ In front of the house, the pig sty, very well cared for, is suspended above the slope by oaken beams and planks. Next to it, also hung above the void, is located a little shed which serves as a storage place for rice and maize.

352 The house is not without furniture like the Tho cabins. There
241 are tables, benches, cots of wood, all kinds of household utensils or tools, and even musical instruments. All around the Meo plant fruit trees and cultivate beds of vegetables here and there.

342 The type of dwelling which we have just described has nothing
352 which cannot be changed. Poor people and newly weds who are still getting settled simply build a thatched cottage whose sidewalls are made of corn stalks not too tightly joined together, whose spaces freely permit passage of the winter's cold north wind. When evening comes they simply throw a few armfuls of corn stalks into a corner and pass the night on this thinly padded couch.

/89 cont./

A more detailed description, however, shows that this is without doubt a case of degeneracy about such as the proximity of any major station may bring about. The author speaks of a "sacred grove" in the neighborhood of Dongvan and continues: "If a European goes for a walk in this grove, one immediately sees several Meau girls descend from the neighboring hills where they work and offer the stroller their smiles and ... the rest..."

The unmarried, mature boys and girls of the Meau meet at suitable places along the edge of the fields or preferably at night in the field huts, but never in a dwelling. Dhuraratsadorn (2)

2. Page 168.

even maintains in his work that lovers are forbidden to meet in any dwelling for a tryst, because this would offend the house spirits. If anyone were to violate this command, he would be fined by the village elders, and the fine would be handed over to the owner of the house. Thus if two young people wanted to meet, they would have to agree on a place somewhere in the jungle.

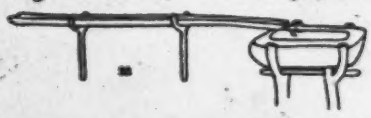
The Chinese sources speak of special "love huts" of the young people, which girls, beginning at the age of ten, are allowed to visit (3).

3. Eberhard, II, p. 154.

Singing and the jew's-harp (see the chapter, "Art," the section on "Music and Musical Instruments")play an important role at these meetings. The lovers hold hands and take turns singing to each other or playing the jew's-harp for hours. Gradually the music-makers proceed to the sexual overtures, which are sometimes prolonged for hours. The partners stroke chest, body, and back, touch and stroke the organs, intertwine their legs, nuzzle each other, bite /90/ each other hard, and the like. The European kiss, on the other hand, is unknown, as among most primitive peoples, as is touching the mouth of the partner with one's own mouth, as well as erotic

/265 cont./

621 I usually found the houses of the Meau occupied by one
596 large /extended/ family; the independent sons build their houses in the vicinity of the paternal dwelling (see the chapter, "Social Organization"). This explains why in many cases only blood



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415
824 Fig. 58. Bamboo water-line with water-trough of the Meau. 1/30 nat. size.

621 relatives live in one village.
[596] In order to be able to give a more detailed picture of the nature and composition of a village community, I am adding here a short description of the inhabitants of the village mentioned above.

592 Explanation in connection with the individual houses of
621 the village plan in Fig. 57. House 1: It has an attached rice
● [343] granary and an enlarged sleeping room for strangers. The per-
[551] sonal name of the father of the house is Tua; his family name, Sen Ku. He is the son of the shaman and the cousin of the chief. The housewife comes from the Meau village of Kun Lan (at the source of the Nam Lan). She had ten children, of whom four boys and five girls are living. All the children are still unmarried and living at home.

[343] House 2: It has an attached granary for rice and maize and an attached bedroom for the oldest son. Father of the
[551] house; personal name, Lau Ju; family name, Sen Ku. He is likewise a son of the shaman and cousin of the chief. The housewife comes from the ancient Meau village at the second source-stream of the Nam Fa. She has five children, all of whom live at home. There are three boys and two girls. One child died as an infant.

[513] House 3: It has an enclosed sleeping place for the parents, and next to it a sleeping place for the married son and his wife and an attached bedroom for strangers. The father of the house

/278 cont./

342 joiners, etc., all at the same time. They say: 'If we were able to make salt, we would easily surpass all other peoples.'"

[313] Savina (2) writes further: "The wood most used for construction

2. II, p. 189.

purposes and also for burning is that of pines (Pinus rigida), which is common in the mountains. There are two kinds of pine wood, black and red."

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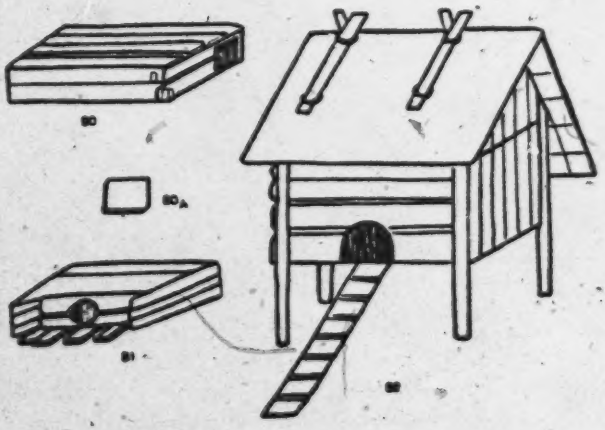
Fig. 79.
Granary of the Meau.
1/100 nat. size.

[417]



Figs. 80-82. Chicken Coops of the Meau.

Fig. 80-81. Boxlike chicken coops on the ground, 1/44 nat. size. Fig. 82. Chicken coop on piles, 1/36 nat. size.

/278 cont./

2. Granaries

343 Whereas the dwellings of the Meau are always built on the ground, the granaries rest on piles up to two meters high, in order to protect the field produce from the humidity and from the unwelcome intrusion of mice, rats, pigs, and from the other domestic animals. There are open granaries, which usually are several meters long and three to /279/ four meters high and consist of merely a /Fig. 79 appears here/ platform covered by a leaf-roof. Field produce is stored here as long as it still needs drying. During the rainy season, however, granaries which are closed off by four board-walls and built very solidly are used. They have only one small doorlike opening, through which one has to creep in order to store ears of maize, sheaves of grain, millet, or tubers in it (Fig. 79).

3. Stables

231 343 Although special shelters are always built for chickens and pigs, these domestic animals usually stay in the dwelling during the day or in its immediate vicinity. The pigs lie in the living room under a bench or table or at the hearth, as they please. /Figs. 80-82 appear here/ /280/ while the chickens busily search for food in all the nooks and corners. No scrap is scorned. [417] Chicken coops in the form of large boxes (Figs. 80 and 81) are usually lodged at the house wall. They are made of boards joined together and are closed with a suitable piece of wood (Fig. 80, A). There are also, however, chicken houses resting on piles (Fig. 82).

231 343 417 [550] The pigpens are put together with stout wooden sticks and are of various sizes, according to the wealth of the owner /Figs. 83 and 84 appear here/ (Fig. 83). There are large troughs for fodder inside the pens (Fig. 84). At night the cattle are housed in hurdle-like stables. In them, on an underlayer of boards that is raised about 15 centimeters and rests on stones, and under a gabled roof covered with palm leaves, they are well protected from dampness. The hurdle is enclosed on the sides with a

Miao AE5
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M /280 cont./
231 lattice of wooden beams. On the front side some of these beams
343 can be pushed aside in order to let the cattle in or out. Similar
417 hurdles are customary among our mountain peasants.
Lajonquière (1) describes the quarters of the domestic animals in

1. II, p. 305.

almost the same way, and furthermore Abadie (2) and

2. Page 158.

Fig. 83. Pigpen of the Meau. 1/60 natural size.

Fig. 84. Trough for pig fodder. 1/36 nat. size.

Savina (3), too.

3. II, p. 186.

A
M
348

4. Smithies

The smithy (Figs. 85 and 86) is a small structure built in the fashion of the dwelling, which consists of a workroom open at the sides and a second room enclosed with leaf-walls (E).
M
[325] The workroom is enclosed by only a few wooden beams (D) and, appropriately for the steep terrain, is on a platform. In it

/354 cont./

178 Lajonquière (2), too, has devoted attention to the culti-
243

2. II, p. 309.

vation of this field product among the Meau: "Wherever the Meau were able to adopt wet-rice fields, they have preferred to devote themselves to this work."

241 When the Meau in Thailand has found a suitable site in the forest for laying out fields, he goes there at the beginning [596] of the dry season with the members of his large /extended/ [782] family, sacrifices spirit-money, and requests first the ancestors and then the high Father-Mother spirit to help him and to protect him and his family against falling trees. Then all possible [787] omens are carefully noted. If no bad omens are discovered and none appear during the clearing that is now begun, the work is diligently continued. First the brush and the small trees, later the larger ones, are cut. Giant trunks, however, which offer /355/ too much resistance to the axes of the natives, are only hacked circularly, and the brush is piled up high around [314] them. If resinous pine is encountered during this work, it is left standing, but tapped so that the resin flowing out, which is a desirable product, will collect in the hollows of the tree. About a month later, when the cut underbrush and wood are thoroughly dry, the field is burned off and cleared of the half-burned wood; the latter is now piled around the trunks of the still unconquered primeval-forest giants, and everything is set afire again. Thus, even the mightiest trunks are finally [243] destroyed and only slightly hinder the growing seed of the mountain rice in its development under their crowns now stripped of foliage.

243 During the time between the burning and the first rains, which are awaited for the cultivation so that the forest soil will be sufficiently softened to receive the seed, the Méau [343] erect a small workhouse which is never lacking (IH. 104). [1] On the other hand, no fence is built around the field, unless [417] it borders on the field of another. In that case a fence of [423] crude wooden sticks is erected on the boundary line. After

[1] [see cat 116, p705- ANALYST]

231 /366/ The pigs are fed regularly every morning and evening. They are given the kitchen refuse, cooked maize, and the stalks, likewise cooked, of young wild banana bushes, which are stripped of their leaves and cut into pieces beforehand.

In second place among the Meau are the cattle which, [262] however, can be raised only where the steep mountain slopes [184] permit it. Cattle-breeding is therefore limited to only a few areas in northern Thailand. Besides the endeavor to obtain [492] meat, cattle are used, where the terrain permits it, as pack animals (Ill. 81), 1 for which the Meau manufacture special [272] saddles (see the chapter, "Communication," Fig. 418). The milk of the cows, however, is not drunk because of an existent taboo, even when its use would save lives (see the chapter, "Religion and Magic," the section, "Cult and Taboo"). The [343] cattle, too, are shut up in stables every evening and occasionally [273] fed there with the residue from the making of alcohol out of maize or with rice husks. Before sunrise the animals are driven out to pasture again. Lajonquière (1), too, commented on

1. II, p. 309.

the cattle-raising practiced by the Meau in comparison with the neighboring tribes: "The Meau are primarily agriculturalists. Nevertheless they raise a few cattle with a care that is generally not found among the mountain inhabitants neighboring them. Their animals are also very handsome."

Besides cattle, small horses are also kept where the terrain [492] permits their use as pack animals. The packsaddles are then the same as those for cattle, and the horses are protected against tigers by having bell-harness hung on them. The pack animals are carefully fed with maize, grass, and hay and are driven to pasture together with the cattle in the dry season. Abadie (2)

2. Page 159.

reports quite similar observations: "The Meau have excellent [171] small horses (average size 1.20 meters, like the horses of the Chinese in Tonkin), strong, modest, very capable, and very

1 [See cat 116, p596 - ANALYST]

Miao AE5

/Between pp. 522 and 523/

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Ill. 104. Work hut on a Meau rice-field.

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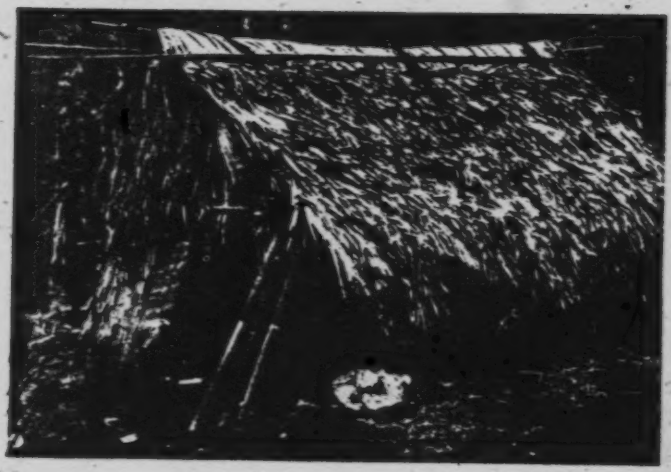

Ill. 105. Simple dwelling of the Meau with walls and doors of halved bamboo.

/IX cont./

231 776 789 [775] Ill. 101. The dog is a beloved friend of the Meau. They believe that the soul of a dead dog plays a role in the other world, in the realm of the spirits, similar to the one it plays in the life of men. The throat of a newborn dog is cut so that it, as a guardian, will protect the house against sickness and evil spirits.

756 789 Ill. 102. Exorcising evil spirits by means of the shaman (right) and his assistant. The former is holding a burning torch, into which he throws gunpowder held in readiness by the assistant. The leaping flame, the smoke, and the stench are supposed to drive away the evil spirits.

231 782 Ill. 103. Before being slaughtered, the pig is purchased from the spirits by burning spirit-money representing the value of the animal under the snout of the animal.

Ills. 104-108. Houses and settlement.

343 243 482 Ill. 104. Work-hut in a rice field. In the left foreground, the typical Meau carrier.

/X/

342 [415] Ill. 105. Simple dwelling of the Meau, with walls and doors made of halved bamboo tubes. Beside the entrance stand long bamboo tubes with the partitioning walls pushed out, which serve as water containers.

353 [264] [354] Ill. 106. Flash-light photograph in the interior of a house of the White Meau. The family having a meal. In the background on the right, the mud hearth with the Chinese iron kettle. Household utensils hang down along the walls and from the ceiling of the storage loft.

622 [264] [352] Ill. 107. A chief of the Black Meau in his dwelling at mealtime. The furniture is peculiar, differing basically from that of the Chinese and showing a striking resemblance to the furniture of the mountain peasants in the Alps. In the foreground on the right, the oldest son; to the left, two daughters of the chief. Various kitchen utensils are hanging on the house wall.

M 342 [343] over the livingroom which is used as a storage place for tools, provisions, etc. Solid stables with wooden floors are built for large domestic animals and pigs. /Figure 5 - Taungyo house in Kyegon near Kalaw, Southern Shan State of Hsamonghkam (Burmese Thamakan)./

S 101 [342] The houses of the Taungthu and the Taungyo represent a separate type in the Southern Shan States. These two tribes are not directly related with each other. The Taungthu--1911: 183,054--are probably a branch of the Karen. They are a populous group who live mostly in Myelat (western part of the Southern Shan States). They also live in the State of Thaton, while the Taungthu can also be found in Siam. The former consider themselves as being on a much higher level than the Taungyo. They have also partly adopted the architecture, clothing, and customs of the Burmese and the Shan. The Taungyo--1911: 19,656--are linguistically related to the Burmese. They are a less numerous tribe who live in a small area at the entrance of the Myelat. As far as their architecture is concerned, there is no great difference between the two tribes. The villages stand on rolling plains or on the hilltops of the Shan plateau. The fronts of the houses, as already mentioned above (p. 211)[1], preferably point south. From the outside the pile construction is not visible. Under the gable of the grass roof a slightly rounded awning projects in the front and rear, frequently topped by the previously mentioned gable boards of the Intha houses. This awning rests on a fence of split bamboo poles of a height of about 1 1/4 meters. The entrance opening is usually from the broad side. The house shown in Figure 5, belongs to the chief of the village of Kyegon near Kalaw which is inhabited by Taungyo. He has already permitted himself a little more luxury than the common Taungyo. The main entrance is from the front. In front of it is a small low platform.

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[1] [See category 116, page 19. —Analyst]